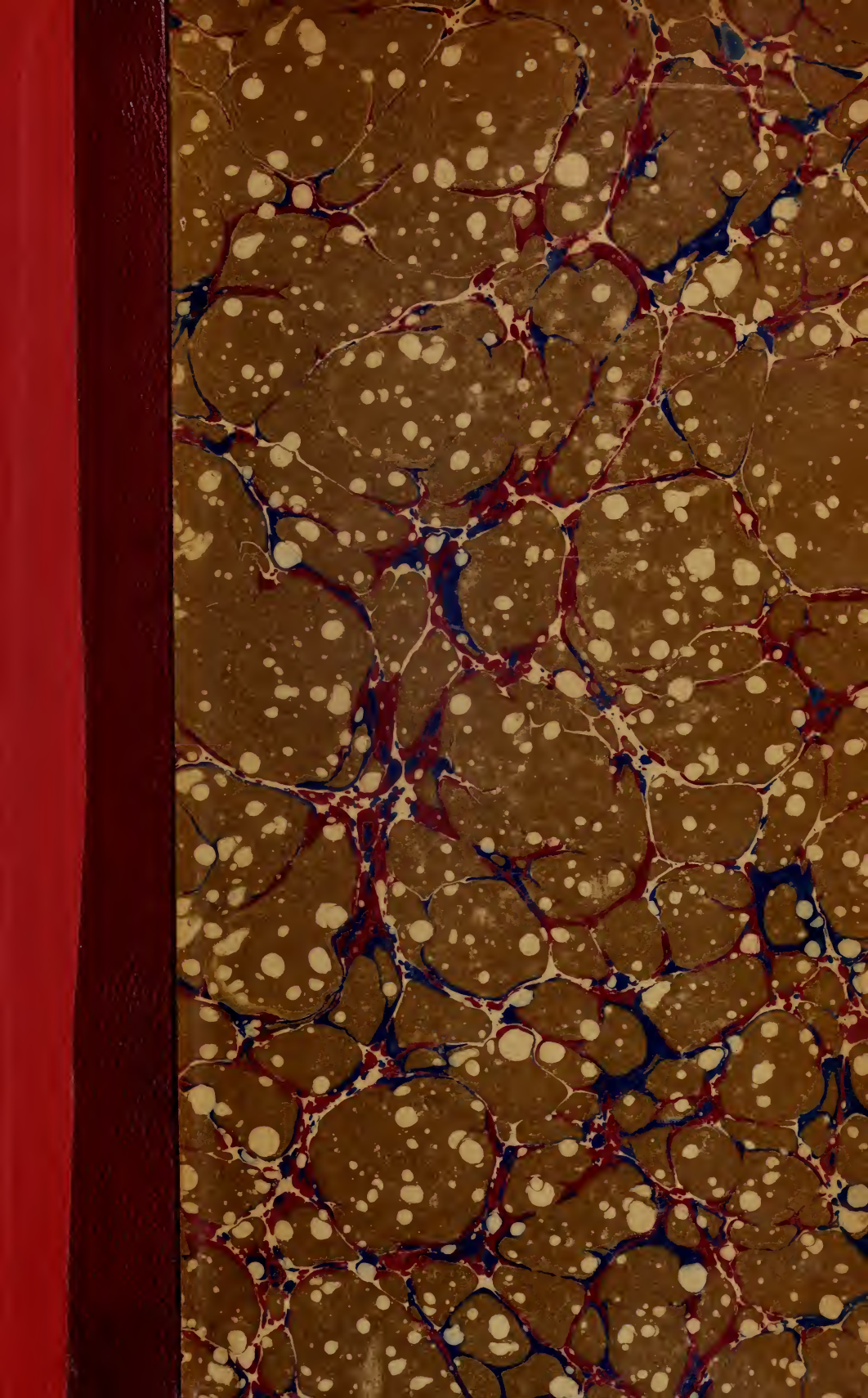

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*Over Sea and Land*, after a happy and useful life of thirty-four years in Philadelphia—at first as *Children's Work for Children*—finds itself now domiciled at 156 Fifth Avenue, New York, from which new home the January number is issued. The long-talked-of change has been made from motives of expediency, chiefly that the children's magazine might be published at the headquarters of the Home and Foreign Boards. Mrs. W. S. Stewart of Philadelphia retires from the Chairmanship of the Business Committee, to be succeeded by Mrs. Donald C. MacLaren of New York; the Editor, Mrs. A. W. Dimock, is gladly retained. We look for new growth and development from this transplanting of an already strong, healthy offshoot of the Presbyterian Church. Address all subscriptions and business communications to *Over Sea and Land*, Room 621, 156 Fifth Avenue, New York. *J. M. T.*

Is there danger of lapsing from the good old custom of remunerating missionary speakers? For over twenty years, the expectation of the older Woman's Boards has been, and probably is now of all, that the inviting society shall defray a missionary's traveling expenses and add five dollars to the sum. Not generosity but justice requires this, and any intelligent woman can suggest reasons why. It is fair that this expense should fall upon the society which enjoys the address, rather than upon the Board which derives its funds from many societies that get no speaker. Suppose we stir up the pure minds of our inviting committees to hold fast the custom that is good.

"High School of the Eight Manchu Banners"—What is that? The summit of the educational system for Manchu boys. Secretary Brown, on his recent visit to Peking, discovered the son of a Chinese preacher, in one of the professors of this exclusive school. The Chinese gentleman who ranks second on the Imperial Board of Education had a gracious manner for the traveling Secretary, but when he caught sight of Dr. Walter Lowrie, the official went forward, grasped his hand, inquired for his revered mother, and expressed sorrow to hear that she is no more on earth. One of Dr. Taylor's old patients now turns up as the new *taotai* of an important city. He was especially delighted to meet a man "from New York," where, while in consular service, he learned English in the Chinese mission school. He promptly inquired for Miss Rogers, his teacher "of eminent virtue"—our Miss Rogers, present Field Secretary for New York Board—and sent her his card. Dr. Brown has brought home freshly gathered instances which go to show the pervasiveness of Christian influence in China.

Through the generous efforts of a Chinese monthly, *The Radiator*, and especially by aid of Mr. Ng Yee Yin, Editor of a Chinese daily paper in San Francisco, the sum of $1,322 (gold) has been contributed towards building the School for the Blind, in charge of Dr. Mary Niles and Miss Durham, at Canton.

With 1909, Canton Hospital rounded seventy years and broke all former records for ward patients—2,129; it has a capacity of 300 beds. Patients are received any hour of day or night, whether with or without a *cash* in their purse. However, with a view to attract remunerative patients, a third story containing private wards has been added to the women's department, thus affording a total of 108 beds for women. Dr. J. M. Swan continues at the head of the Hospital staff and Mrs. Swan personally manages the boarding department. While they are no longer technically connected with the Board of Foreign Missions, their missionary work is not different from what it has been for twenty-three years. From the beginning the Hospital has been, in part, supported by the Medical Missionary Society of Canton, which now assumes entire charge.

FUNDS for "The Grace Venable Memorial Church" have been provided by Mrs. Venable and Dr. W. L. Berst, and the building will be erected at Chenchow, Hunan Mission. Dr. Berst's wife died in Changteh December 11, 1908.

JUST as the Wallace Faris Memorial Church, at Ichowfu, is in course of erection, Rev. W. P. Chalfant, who has preached in the little adobe hut there nineteen years on and off, is sent to the department of Church history at Tsingchowfu and he may occupy the new pulpit once or twice, if at all. So at Lakawn, Laos, Rev. Hugh Taylor endured poor accommodations for his big school, then modestly asked for help, got five dollars here, five dollars there, struggled on; finally, in that hot country built the new house in the sweat of his face and, just as he was ready to walk in,—he and his equally interested wife turned their backs on the fruition of their hopes and went to answer the cry for help at Nan. It may do to suggest self-denial to a few missionaries—most of them get it.

A CHINESE (Presbyterian) pastor was installed over Tsingtau Church last year, the first instance in Shantung.

A NOTABLE event at Changteh is the conversion of a Buddhist nun. Through the efforts of Mrs. Preston and the Bible woman, the nun renounced her vegetarian vows, her costume, the temple in which she had lived seventeen years, and declared her determination to be a Christian. Later, she was baptized and placed in a Training Home at Hankow.

LIEN-CHOU Christians with one accord have erected a monument to the memory of their loved missionaries, the martyrs of 1905.

LAST April, over a hundred persons at Paotingfu, writes Mrs. Mather, "local gentry, business men, village elders, foreigners," assembled to dedicate a monument to Mrs. Lowrie. "There was neither East or West, as all joined in another tribute to that long and beautiful life. There was neither East or West as tears flowed together over some touching incident related by the speakers, among whom there was not a Christian. The memorial was a spontaneous expression of reverence and love."

FROM Nodoa, Hainan, Mrs. McClintock reports her safe return. "We left San Francisco Aug. 6, and had a never-to-be-forgotten trip, with Dr. Brown as master of ceremonies and sixty missionaries to bear us company. We are glad to be home."

THE Industrial Department at Pyeng Yang, Mr. McMurtrie in charge, has sixty or more busy boys.

FOREIGNERS in Seoul generally testified to their sorrow for the cruel death of Prince Ito, by attending a memorial service under auspices of the Japanese Government. Shinto rites were followed, of course—seven priests, a spirit tent, tables of food for the departed spirit, addresses in Japanese.

OVER fifty opium patients were treated in Kachek Hospital, Hainan, from February to July last. Some of them have a hard time, and the temptation to deceive is strong. One old man, whose long-continued spell of nervousness puzzled Dr. Lassell, was discovered swallowing opium a little at a time. The doctor was properly severe and threatened to send him home, but the patient begged hard to stay. His room was next Mr. Li and, when having a particularly hard time, he would rouse Mr. Li to come over and pray for him. This Mr. Li did and then told him to get down on his knees and pray for himself and to say, "I am a great sinner, Lord, help me." The man followed directions literally, dropped upon his bed and slept till morning. He was cured and went home.

SCHOOL teachers in Laos have long clamored for a song-book and now it is on the way. Mrs. Dodd of Chieng Rai has translated a lullaby which she hopes the "girls will sing to their dolls now and to their babies through years to come." Other songs await revision or translation, more music scores are to be copied, before the committee can present a finished book of songs.

A LAOS girl in Chieng Mai School was offered a good rice field well stocked with buffalo-cattle, equivalent to a good farm in Indiana stocked with horses and cows, if she would give up Christianity. Her mother is dead and her father poor, but she refused the offer. It is worth while to spend money to educate such a girl.

# Our Missionaries in China

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For information concerning other Societies working in this field, consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.* * Not in formal connection with Women's Boards.

# The New Woman in China

After all, the old-style woman prevails in China to-day, for enlightenment has come to a small proportion only of two hundred millions. We still see her bound by "three chains of servitude her life long"—first, obedience to her father; second, to her husband; lastly, to her son; —and a harsher chain than any of these binds her a slave to her mother-in-law.

This woman has no influence among men beyond her own family, no education further than her domestic requirements, her feet were crippled as soon as she learned to walk, she was shut within high walls as soon as she had a narrow glimpse of the outside world, and she was passed over, without a word on her part, from her father's home to a household where she is a perfect stranger. Perhaps in after years, when she has learned to love her husband, she finds her place beside him taken by a younger and more beautiful woman; having no knowledge of the next world, she goes out into darkness to her departed ancestors. Such a picture if given alone is unfair, for it shows only limitations. Our woman may be beautiful and gentle, and though high walls shut out the world they cannot shut out love, with which any woman's life is glorified. Scarcely any women in the world have more becoming and beautifully dressed hair, more graceful costume or prettier

manners. To her servants and children, even her husband, the Chinese woman may be a queen. In some cases she has passed the bounds of custom and studied the characters with her brothers, thus opening to her mind the world of books. Yet, at best, her life is physically crippled, socially blind, morally undeveloped,—or was before the great change.

Writing of separation of the sexes in China, Dr. S. Wells Williams says:

"Where requirements of the Gospel exert no force, her rights are more or less disregarded, and if she becomes as debased as the men she can exert little good influence, even upon her own family. General mixed society can never be maintained with pleasure unless the better parts of human nature have acknowledged pre-eminence, and where she, who imparts to it all its gracefulness and purity, is herself uneducated, unpolished and immodest, the common sense of mankind sees its impropriety."

Contrast this with a page from the last number of *Woman's Work in the Far East* describing a conference of preachers' wives. The women themselves are on the platform, their feet unbound, their faces, washed from the paint and powder they used to wear, shining with a selflessness and content they never knew in the old days. These are the subjects they discuss: "Need of neatness and cleanliness of one's person, of prayer with and for one's husband, of taking meekly his reproof, of not allowing gossip, of controlling one's temper, of teaching one's children truth, honesty and courage."

Another picture:—It is a school entirely under Chinese control. On an open floor, rows of little girls are gravely going through an exhibition of gymnastics, their clothes squeezed into an odd military costume, a Chinese woman leading them and, most wonderful of all, Chinese fathers and brothers looking on and applauding. It may be that this is the same school where Western music is "taught in two weeks"! Again: A mixed audience in a Shanghai auditorium,—two young women walk demurely to the front and take their places beside two men for a quartette of no mean merit. It is bewildering to missionaries who have been waiting patiently for growth, now to see expansion far beyond their expectation, in some directions beyond their desires!

The most evident change for women has been in the line of education. Thirty years ago, not even the simplest baby classic for them. Now the question is, whether they are equal to the highest education. The very men who a generation ago wished to keep them in subjection now demand they shall be like their Western sisters. Eve has tasted the apple and Adam sees that it is good. Then, little girls were bribed and coaxed to come to mission schools; now the tables

TENGCHOU LADY OF OFFICIAL RANK AND SLAVE GIRL.

are turned. One teacher in Foochow writes: "Fifteen years ago we did not have a self-supporting pupil; now we have sixty. Fifteen years ago one out of three pupils was a 'little' daughter-in-law [slave for whom no one cared]; now there is only one in eighty." Day schools and boarding schools are being opened by government and by private funds, all over the country. In Canton, a couple of years ago, twenty of these were reported, some of the Buddhist nunneries even being turned into schools. In Peking, ladies of official rank have been giving their time to teaching. We must remember Tuan Fang as the pioneer of education for women, and Yuan Shi Kai as a great supporter in the same cause. None of these institutions are superseding mission schools, however, though backed by money and enthusiasm, because of a great dearth of teachers. A cry comes from all over China for teachers, for women who *know*.

Many have come in to fill the gap from Japan. Some of these are competent and desirable women, but the contrary is true in many instances. This need offers perhaps the greatest opportunity for American young women that exists anywhere, for the Chinese are willing to pay for English, for music, for anything. It is decreed that their women must be enlightened.

The "old woman" of China was given in betrothal to one whom she may have known to be unkind and repulsive. The new woman receives men friends in her home, goes out bicycle-riding with them, and accepts whose proposal she will. This, let me say, is an extreme statement of the case, but does actually exist in Shanghai. A young man in Peking received a letter of proposal from a young woman who had spent a year or two in one of the mission schools, and when asked if he had accepted, replied most happily: "Why, of course! It is so nice to do things as they do in America!"

The women in charge of mission boarding-schools have great difficulty in exercising proper chaperonage over their pupils, for in this leap to Western ideals Chinese parents have failed to see the proper boundary lines. One principal was in serious conversation with the father of an over-gay pupil, and he exclaimed: "I wish all the fathers of these girls could hear what you have said; it is a revelation to me." The same teacher was asking a girl why her mother had not escorted her. "We cannot take our mothers into such society; they would not be able to talk to the men, and would not know how to behave!" No wonder leaders are watching anxiously the development of American ideals in the East.

Occupations have not been opened to women in China as to those in Western lands. But we do see women as nurses,—and fine nurses they make,—as doctors, druggists, teachers, Bible women and, we should also mention, the women in Peking who launched the first women's newspaper. It is very liberal in its views, strong against superstition and, in its demands for women's rights, has been likened to the tones of Susan B. Anthony.

The most wonderful change of all has given faith to women; not only knowledge of their own power but a revelation of the Power above. This has come from the Gospel. You should see the first woman evangelist of the Church: a slender, almost beautiful girl who stands before the church members, men and women, and with her face shining tells of the higher life that is possible to all. She brings sobs from their hearts and confessions to their lips. She travels from city to city, and no one dares say a word against her. She does not preach on foot-binding or education, but is herself one of the greatest witnesses of the power of God to make a new woman in China. You will never know what has been the marvel produced, until you see from what they have been and are being delivered. A few months ago a traveler visited one of the shrines in northern China, and here is what she says: "I saw several almost invalid women climb the one hundred and twenty steps up to the shrine of the great goddess, and they prostrated themselves at every second step, knocking their heads on the ground. On reaching the top they were often too weak and overwrought to stand without assistance, and two, who went up the same day we visited the temple, died on their return journey."

Jesus once touched a leper saying, "Be thou clean," and told him to go and offer for his cleansing the things which Moses commanded. Looking into the old law of Moses we find that, among other things, he brought a live bird in its cage to the temple, and the priest, taking this in his hand, opened the door and set the bird free. As the cleansed leper saw the little prisoner soaring away, he must have contrasted his own old life of bitter bondage and the new life that had come. So the new woman of China must remember her old life under bondage, not only to those "three chains" but to sin against the King of Heaven. All the sweeter must be liberty, to her whom Jesus Christ has made free.

*Mary Fitch Tooker.*

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PAOTINGFU.—Twenty-seven girls from our boarding-school united with the Church last year. Six were graduated. "One of them, straight and tall and looking very like an Egyptian princess, as she read her Commencement 'piece' on *The Frankenstein*, was wonderfully transformed from the dirty little creature who, seven years before, ran away frightened from the foreigner.—*Report.*

# Centennial Pavilion of 1907

In this immense pavilion Chinese Christians of all denominations in Canton, celebrated the one-hundredth anniversary of Robert Morrison's arrival in China. It was erected by subscriptions from Chinese; the site was loaned by the provincial Government; the seats for several thousands were borrowed from churches. A brass band from the Military College played foreign music in admirable style.

Meetings were held, two by day on each of the three week-days, a great evangelistic service at night, and union services on Sunday. Admission was chiefly by card, and hundreds were turned away daily. Excellent programmes, addresses, recitations and music were rendered, men, women and children participating. It was a revelation to many to see Chinese women and girls singing and reciting, on a high rostrum before that great mixed audience. Wonderful order prevailed, no confusion being tolerated by the corps of ushers. The highest officials of Canton attended one service, by special invitation. It is safe to say that the cross of Christ was, during those days, not only a prominent feature of the landscape but conspiciously before the minds of the populace of that great city.

*Edmonia S. Marshall.*

The last report of the Wesleyan Society on its So. China mission, mentions a very old Chinese woman who called at the mission compound to seek instruction. She had learned something of the Gospel from her grandfather over fifty years ago, but since then had lived in a remote village where the new religion was unknown. Her days would soon be ended, and she wanted to be a Christian. It was discovered that her grandfather was a helper of Robert Morrison.

# Aspiring to Education

An outline history of Tengchow Girls' High School, by one of its former pupils, reviews over forty years. It reports early opposition of Chinese parents to education of their daughters; the first pupils, who had to be furnished not only books and teachers but also food and clothing; difficulty in finding suitable teachers, lack of text-books; the first graduating class; good influence exerted by students in their homes and resulting growth in interest and numbers. There are available, to-day, Christian teachers of suitable age and rich in experience, good text-books on Christian, moral, normal and academic subjects, a beginning in facilities for study of science and physical training. Such is our heritage in history and development.

Present conditions in East Shantung urgently demand wider education for girls. Evangelists and teachers are asking for Bible training for their wives. The High School receives more applications than can be accepted from girls who will pay all expenses of travel, clothing, books and at least one-third of their board. The heathen population, not only in Tengchow District, with its 2,260,000, but among the ten millions of East Shantung, are very friendly. With the official ladies, we regularly exchange calls and entertainment. Medical work has opened wide entrance to scores of homes,

including two of the wealthiest in Tengchow City. The Sunday-school attendance often nears 500, and it wins many a child's heart and parent's favor. At our School Commencement, this year, there were present over 400 guests; official, gentry and middle-class. A district official applied for admittance of young ladies from his family.

The Christian character of the students gives special encouragement. Four Christian teachers in lucrative government positions have helped us in many ways. One of them, during a month's holiday, took four classes daily in the Girls' School, refusing remuneration. He said, "I want to help; I would gladly spend my time in the schools of our Church, but, for a time, the needs of my younger brothers and my children force me to go where I can get more money." Our High School pupils, often at first ignorant, unsophisticated Chinese girls, become earnest, industrious, grateful, and help one another on. They assist with the school cooking and cleaning, they emulate one another in keeping the "morning watch," they band together for Scripture reading and to pray daily, "Holy Spirit, cleanse me and use me to win souls to Jesus." They teach in Sunday-school; in their holidays they do up the family sewing for mother, or teach in their villages. When graduated, they are ready to go wherever appointed, even as Li Mei Yü did this year to Manchuria.

WHERE SOME OF THE CARDS GO.

Five girls in Yeung Kong Boarding School. Smallest rescued by Miss Wilcox from death by exposure, at a week old. Laughing cripple was presented to Dr. Dobson.

One day, Diao Yong Hwa was called home to her guardian grandmother's funeral. Her new guardian, an uncle,

READY FOR KINDERGARTEN.

immediately tried to force her to give up school, rebind her feet and marry into a heathen family. Failing in this, she was refused all protection. Yong Hwa in great distress cried out, "I am a Christian; I cannot go back." She had given many an evidence of true Christlikeness in school, since that night she gave her only muffler to the Yellow River flood sufferers. How would she stand this test? None of those who sympathized could offer help. Yong Hwa on her knees was heard to sob out: "Oh, Heavenly Father, you do not despise an ignorant girl like me. Wilt Thou not help me for Jesus' sake?" It must be that the Heavenly Father heard this cry for, just at that time, an English tourist overheard the story and said, "I will pay Yong Hwa's expenses until she finishes school." There are many such direct, indisputable evidences that God loves these little ones and delights to hear their prayer.

Awakening of the Chinese people, results of Christian education, tokens of God's approval, all say to us, "Enlarge your borders." Should not this American High School be made to stand before the people, both Christian and heathen, a worthier monument to the long list of its honored benefactors—Nevius, Mills, Mateer, Capp, Shaw, Neal, Coltman, Hayes, Snodgrass, and to the cause—than which there is none greater—of Christian education for Chinese women?

*Ida J. E. Wight.*

AT WEIHSIEN, WEST SHANTUNG.

We graduated* thirteen girls, from seven counties, in the class of 1909. The oldest is twenty-six, the youngest twenty years. Of the thirteen, one will rest quietly at home for a time; another is compelled, by the death of her prospective mother-in-law, to be married soon; the others begin teaching in early fall.

On a sweltering night in June, it is not easy to keep one's mind glued fast to the deep problems that Chinese girls orate upon, these days. Our seniors scorn to carry essays in their hands—it must all be in the head! They burn their bridges behind them, not even taking their manuscript to church. So, between the heat and my fears lest they forget, (never realized,) my mind wanders far from the subject upon which they speak and I can see them plainly, as they entered school four years ago. Their previous five years' course in country schools wears off some crudities, but the years here have changed them almost beyond recognition. Each term has done its work in discipline and growth, until Commencement night finds them ready, we hope, for lives of usefulness.

We allowed the class five essays and, after strenuous efforts, I cut each down to eight minutes. The Chinese teachers and pupils all felt aggrieved over this, for a Chinese audience is long-suffering; but there is always a foreign equation in this large compound that cannot be ignored. These consider that forty minutes of "The power of education to help the world," "The fundamental principle of the elevation of woman," "After graduation, what?" etc., are quite enough, especially when the thermometer is zealous to reach the top notch.

Mrs. Wells had spent much time and heart upon the singing, and with great success. The diplomas were presented by Dr. Bergen, preceded by the graduates' parting song and followed by a farewell which the school sung to the outgoing class. The Valedictorian (from Tsingtau, E. Shantung) had already made her appropriate little speech and all was over—except congratulations from the foreign ladies and the Chinese women and girl friends, who, in solid phalanx, had filled the middle block of the church. The wings and back seats were occupied by Christian men and students from College and High School. Every Sunday the women and girls attend church services in this same building and the men and boys appropriate all the front seats. But this one night in the year, the order is reversed and *we* sit in front!

CLASS OF 1909, TENGCHOW SCHOOL.
Their teacher, Mrs. Wight, and her daughter.

There must be some innate strength of character in the Chinese, when such girls can step out, one by one, before an audience of eight hundred, as self-possessed and dignified as if their mothers had done the same for generations. It augurs well for the place which Christian women will take in the future of China.

(*Mrs. Frank*) *Jennie M. Chalfant.*

EIGHTEEN PUPILS AND SIX DIALECTS.

The girls' school in Chenchow, Hunan, has been organized only three years. There are eighteen pupils enrolled and

*WOMAN'S WORK, Feb., 1908, contained a picture of graduates from this school.

Mrs. Wang is the Chinese teacher. She is from Shantung, a very consecrated, noble woman and a fine example of what Christianity will do.

Our girls are mostly from Christian homes, and come from out-stations as well as Chenchow. There are six dialects spoken in school, so the first thing is to teach the girls to understand their teacher and each other. Their ages vary from seven to eighteen years, so a variety of subjects are taught: Chinese characters and classics, arithmetic, geography, Bible and catechism. They learn to repeat chapters, and even whole books, of the New Testament, with few mistakes. This year I have asked those girls who are Christians to lead in prayer at opening exercises, and they often surprise me by the depth of their prayers and their grasp of "The Doctrine."

We have introduced weaving, and the girls are glad to learn to make the cloth for their own dresses. Many of them are engaged to be married to members of our boys' school and our great object is to teach them how to make a Christian home. That is what is needed most in China. All reforms and new ideas are useless without the Christian home.

*Bessie M. Mitchell.*

AT CHANGTEH, HUNAN.

We have thirteen girls in school (Nov., 1909). Mrs. Tseng, the matron, has taken a great deal of care off my hands this fall. Without her, I do not know how we should have got along when Mr. Lovell was so ill with typhoid fever. She is a sweet-faced, refined Christian woman of over fifty, with good sense and dignity of character, so motherly and attractive.

The oldest pupil is only two years younger than the principal—who does not publish the fact, neither does the girl; her age has remained the same for several years. She is a real student and a church member.

One of the youngest girls has always dressed herself, and shaved her head, as a boy. Her parents have no son and tried to make her into one. Her schoolmates have teased her into adopting girls' dress. Another pupil, of nineteen, has been married five years and was delighted to have the opportunity of studying again, for she is as fond of her books as many an American girl. She was forward and boisterous, but has noticeably quieted down. We hope great things from her, since she has become a Christian.

*Florence B. Lovell.*

TRUE LIGHT SEMINARY, CANTON.—Miss Noyes writes with feeling of the death of a head Chinese teacher who has been associated with her nearly thirty years. "No words can express the bereavement to us." The offer of this teacher's niece, to leave her school in Hong Kong with salary of $20 per month, and take her aunt's place on $12, relieved a difficult situation. Last year, 232 students enrolled; 17 were received to the Church; all but 13 are Christians. Of six departments, the newest is the Normal Class, whose members were derived from five outside missions and a government school. Seven young women left to be teachers, six as Bible women, three to marry, one to escape marriage, and three entered the Medical College. Lectures on physiology and hygiene were given by a former Seminary pupil, now a practicing physician.

# Two Chefoo Letters

Rev. Geo. Cornwell three days before his death, wrote to their eldest child, William, in America.

DEAR SON: We were delighted to get your last letter with its smell of the hayfield and of the pond, and we can almost hear you playing that violin We have missed your music and we shall have to wait for George* for another violinist in the family. He does play and sing so cutely on the little organ. All right! We will be home just in time to attend your graduation in 1911. But I want you, next summer, to attend the Students' Conference, at Northfield, early in July I think it comes.

I was out in the country the second week this month, attending a conference we had arranged at ———. There were 25 workers gathered from all parts of our field for three days. You know most of them. It was very encouraging and we shall try to have such a conference every year, hereafter. Mr. Yïo and Mr. Shin were a great help, but every one nearly had a part in conducting the meetings. It was hot and rainy while we were there. One night I had a cholera-like attack, but fortunately was provided with good remedies, else I felt I would not have pulled through. Coming home it rained, streams were swollen and the horse stepped into a hole, putting me over his head.

Your mother has told you where we are spending this month, and why. This house is quite a palace, so roomy and with fine verandahs nearly all the way round. We are also well provided with animals: two donkeys, two horses and a Jersey, in this McMullan establishment.

I put in a hard week getting our Naval Y. M. C. A. in order and we began work on the

* Three and one-half years old.—EDITOR.

four ships that came. Then a Secretary from Canton came to relieve me. I got sick over it; am not right yet. The Admiral and officers were very courteous, but we did not meet any of our old friends among the men. Then came the cholera scare and the ships left. The fleet comes back, Sept. 1, for two weeks and the men will come ashore if cholera is over. It is abating, but they say 2,000 (mostly poor coolies) have died. There have been no cases among foreigners.

It would be fine if you were here to help with the sailors. May be that will be a part of your work when you come back to Chefoo. Here comes a big morning shower. Servants are going in for prayers. Much love from

*Father.*

"BY THIS SIGN WE CONQUER."

Inscription on large cotton banner used by Mr. Cornwell in country meetings; ground blue, cross and characters red; white square, 15 x 15 in.

LETTER BY MRS. YÜ, CHEFOO, TRANSLATED BY L. MCMULLAN.

Now I want to speak of Mrs. Cornwell. When she first came to Chefoo, she had a baby boy called Willie and she was busy every day nursing him and keeping house, but she found time for study and in a few months she spoke very distinctly. She had great power in her influence; she taught the women in every way; she had a peaceful, loving disposition and great patience. She loved everybody and was so trustworthy. As her sons and daughters came closely one upon another, she also found time to help all who came to her, and she was our good teacher in Sunday-school. If a baby came, she always sent food or clothing; and if we were sick she came to visit us. Sometimes, also, she taught English as well as all her other work, and she never complained of too much work, but was always bright and happy.

She trained her children to behave well and took them to church to show a good example to our children. She had great patience with her servants. One day her *amah* dropped the baby against a hot stove, and the baby screamed. Instead of getting angry with the *amah*, Mrs. Cornwell said, "Don't cry, you did not mean to do it; with a little medicine baby will soon be well." What a wonderful mother she was, always cheerful, never over-anxious when the children got sick, a woman of strong faith!

One day at noon I saw her running up the hill to the doctor's house in a great hurry. I asked where she was hastening. She said, "My servant woman is not well, so I must get some medicine." I thought how like she was to the officer in the Bible who came to Jesus to heal his servant. One evening I met her walking in the snow towards a village. I asked her why she was out in such bad weather. "Mrs. Chin is sick; I must call and see if I can help her." So Mrs. Cornwell went about doing good, never thinking of her own comfort, never allowing home duties to come in the way of helping us women.

Six years ago we wanted to build our new church and our money was not enough, so Mrs. Cornwell saved in her house, being very careful not to spend too much on food and other things, and helped to build our church.

Some months ago she left all her children with her husband, and went into the country to help the women members of her husband's church, for ten days. Surely her works do follow her. We can never forget them. We are greatly grieved that our dear Teacher has died of cholera on Aug. 30, just five days after her dear husband. They heard the Lord's voice calling: "Come, ye blessed of my Father, inherit the Kingdom prepared for you; for I was an hungered and ye gave me meat; thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me." Surely they deserved these words, for they had done them all.

Will all you who read these words pray for the seven children left orphans, that the Lord will bless them and be a Father to them till they grow up?

*Si-Mei Yü.*

## PRAYER OF A CHINESE WOMAN—Paotingfu Report.

A woman of over sixty years, a member of one of Mrs. Killie's inquirers' classes, at the very first opportunity prayed in a clear, earnest voice, talking as if the Lord were present before her:

"Lord, I have been looking for Thee for thirty years. I have tried many other religions, going a few steps and finding them false or unsatisfactory and then having to return. But now I have found Thee, Lord, the only true God."

IN the new education, Sam Kong has a proud lead; much credit is due to the early start of this school.

WEST SHANTUNG MISSION MEETING, 1907.

*Front row, left to right:* Roys, Armstrong, Isett, Fouts, Yerkes, Paul Faris, Eames, Johnston, Hamilton, Bergen. *Second row:* Mrs. Roys and child, Mrs. Isett, Mrs. Wallace Faris, Mrs. Fouts, Mrs. Yerkes, Mrs. Paul Faris and child, John Murray, Calvin Mateer,* Mrs. Mateer, Mrs. Crossette, a guest and child, Miss Hawes. *Third row:* Dodd, Luce, Miss Faris, a guest, W. P. Chalfant, Robt. Mateer, Mrs. Lyon, Dr. Lyon, Ralph Wells, Mrs. Wells, Miss Lynch* in hat, Miss Boehne, Miss Franz, Frank Chalfant, Field, a guest, Mrs. Hamilton, Mrs. F. Chalfant in hat, Mrs. Dodd.

* Died.

# Twenty-five Years of Medical Work

Extracts from letters and note-books, 1887-1901.

CANTON, December, 1887.—My dispensary at Sz Pai Lau is open two days each week. I do enjoy standing before these heathen women and talking to them, not about their bodies but of things eternal.

1889.—Roman Catholics have a Foundling Asylum here. Last week six or seven infants died. These were put in two baskets and given to a coolie to bury outside the city walls. His hat blew off; he set the baskets down and went in pursuit of it. A passing child peeped into one basket. Seeing so many dead babies, she ran in alarm and told some men. They at once made the man go with his baskets to the Magistrate's yamen. Wild rumors began to float that children had been killed, to get their eyes and tongues for medicine. Officials at once issued proclamations stating that the children's bodies were not mutilated, they had died a natural death, and if any one made further trouble he should be seized and punished. The matter was so serious, all schools were closed for a week and thirty soldiers sent to guard Dr. Kerr's hospital. The British Consul ordered a gunboat up from Hong Kong. Notwithstanding such damaging reports, on the whole "Western healing" is forging ahead and growing in favor.

December.—I was called to treat the mother of Admiral Fong at a place called Po Ling, beyond Swatow. Mrs. L. kindly accompanied me and daily read, talked and prayed with the people in their own dialect. I was there thirteen days, receiving most courteous treatment. It was said the Admiral has beheaded over 5,000 persons; at any rate, his very name was feared. In his ancestral home,

they made me feel like one of the family; had fine feasts for us, offered to build a hospital if I would locate there; when I left, gave me all sorts of presents and two gold medals.

March, 1890.—Two women patients from Sz Pai Lau dispensary united with the Church. These are my first visible fruits.

May.—After five years of pioneering, it was a great change to attend Shanghai Conference; about 450 missionaries were present. I was fortunate to be entertained at a house a few miles distant from the meetings. Not having ever seen a carriage all these years, it was a great treat to drive back and forth to services. Papers and discussions were interesting and profitable. Hudson Taylor thought we should ask for 1,000 more workers. With these, we might in three years bring the knowledge of Christ to every family in the Empire. At the close, we held our Medical Conference. Shanghai physicians gave us a banquet.

November.—A fierce fire broke out near the hospital; the patients left or were moved out. We packed a few things to take with us. A fire is a terrible thing in this compact city with its narrow streets. Women with bound feet are helpless as babies, thieves carry off everything they can possibly steal. From the housetop, I watched the leaping flames for an hour. Then the wind changed and the danger was past.

Christmas.—I gave the Christians an opportunity to meet at the church. Dr. Henry kindly gave a helpful talk, then we sang cheering hymns. Each one present received a handkerchief, or pair of hose, cake of soap, bag of candy, pen and ink—which is a brush and "stick of ink." All enjoyed tea and cakes.

March, 1891.—Pirates are everywhere on these southern waters. Recently Admiral Fong ordered sixty-three to be beheaded in Canton.

May.—Sudden typhoons sweep down on us. One day, going to my dispensary over the river, the wind was blowing at such a rate that a boat capsized and passengers and rowers were thrown into the terribly swift current. Crossing to this same place on a pleasant day, I once urged the boatwoman to row faster. She calmly looked at me, not increasing her speed in the least, and coolly inquired, "If you wanted to get there earlier, why did you not start sooner?" . . . This will be my last letter on this side. I wonder if I really have a country, a mother, brothers, a home! I seem to myself to have been living in Bible times, where "the mourners go about the streets," "women are grinding" and draw water from wells, and beggars lie at rich men's doors.

In Kwong Si, through our Canton dispensaries, and at the hospital, A Kwai and myself have treated over 63,000 cases. Besides the extraction of 1,300 teeth, we have performed 2,100 operations and seen in homes and at irregular hours 600 patients more. The money to carry on this work was subscribed in China and has cost our Church at home about one-tenth of a cent.* It has been done entirely through the medium of the Chinese language. It has been carried on in country and city, has ministered to rich and poor and, by means of it, the Word has been preached to high and low. All was carried on between agonizing attacks of asthma. . . .

July 17, we entered the Golden Gate.

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!"

After thirty-eight days of travel and seven years' absence, I arrived at Evergreen Summit, my Ashland home, in Ohio.

[June, 1891, Dr. Fulton left China for her furlough. She remained in America two years and, Aug. 1, 1893, again left the country, accompanied by her widowed mother, who bravely closed the home of nearly a half century and went to find another with her missionary children in China.—EDITOR.]

CANTON, June 16, 1894.—There have been 100,000 deaths here from bubonic plague. No advice, warnings, nor threatenings could prevail upon the people to clean their houses and streets with disinfectants. The Chinese resented inspection and what they termed "interference" by foreigners. In Hong Kong they put out inflammatory placards saying that private rooms were forcibly entered, women dragged out, their throats cut, and the bodies thrown into the ocean. These stories reached Canton and the cry went out, "Cut the foreigners' throats." The Viceroy had to issue a proclamation ordering instant suppression of such stories. But others arose. It went that foreigners distributed perfumery bags to Christian women who gave them to others; they, as soon as they smelled them, died. Their brains were to be used as medicine.

In consequence of this tale, two women phy-

*Editor surmises the meaning to be one-tenth of one per cent. of the entire expenditure.

sicians were stoned. A man from the Customs rescued one: the other was saved by Christians, who pulled her into their house and kept back the mob till aid arrived. The Viceroy had to order all dispensing of medicine to cease, even at Dr. Kerr's hospital where, forty years, he has ministered to the suffering.

August, 1895.—In the two years since we sailed from San Francisco, I have accomplished very little that can be tabulated. For example: I am spending my early morning hours marking examination papers of the medical students. What could be more uninteresting either to do, or to relate? . . . We rented two shops, one for a chapel the other for dispensing. Every day at noon the chapel doors are thrown open for preaching. In order to attract a crowd the chapel must be where crowds are, but the higher class women do not wish to be seen on such a public street. When we sing, it is apt to arrest the attention of noisy boys who amuse themselves by beating time on the closed wooden doors. The dispensary is open daily. Some women who, when they came for treatment, had never heard of God's existence, are now members of Church. When we began services at this place, scarcely half a dozen attended; yesterday there were nearly a hundred. What we need and what I am daily praying for, is a women's and children's hospital, with a room large enough to accommodate all who would come to church. It seems like hoping against hope but power is with God, who can turn the hearts of men toward this much-needed place for healing and worship. I shall keep on knocking until some one hears. This small shop is the only place for Christian worship in all this part of a great heathen city wholly given to idolatry.

March, 1899.—At Communion on the 1st, fifteen were baptized. My brother said, We are now so crowded, we must build a church. In half an hour, $1,000 (Mex.) were pledged. This surprised us, as most of the members are poor.

October.—We went to select a site for the new church and hospital. On the outskirts of the city, just where the last house touches green fields, was a cluster of huts belonging to families who raise pigs; said animals were running about the adjoining lots. One lot west of "pig village," the owner was willing to sell and we gladly bought it. Money came from Lafayette Ave. Church, Brooklyn, to build the First Presbyterian Church. . . .

Self and assistant nearly overwhelmed with work—so many out-calls. We try to speak of *Him* in every place, but it is often difficult. We have little time, the family are anxious about the sick one; but we can always leave a Gospel and we invite all to church. Many lepers come to the hospital for medicine. One said her mother had ordered her to go to the river and drown herself. Another had been beaten and cast out by her husband; she sat weeping on the hospital steps. One woman came with her tongue nearly cut off. Her owner said she stirred up trouble by gossip. Was called to two suicides—had taken opium. Same old reason—quarrels. One girl was brought with her throat cut; she had done it herself in a fit of anger.

May, 1900.—Theodore Cuyler Church was dedicated the 12th; it seats 500.

December.—Gradually, patients are venturing to the dispensary. Nine young women undertaking the study of medicine, who scattered to their homes, now return. As our band gathered in the new church, how much we had to be thankful for! Oh, what a sad year! (After Boxer summer.—EDITOR.)

March, 1901.—My brother wrote from America that money has been given by Lafayette Ave. Church for a woman's hospital. Fifteen years I have longed, worked, prayed for this.

August.—Mr. E. A. K. Hackett of Ft. Wayne, Indiana, has given money to build a medical college for women. I couldn't find words in the English language to express my delight and gratitude.

*Mary H. Fulton.*

(To be concluded next month.)

# Her Hospitable Christianity

Here is a picture of Grandmother Ma, for years the only Christian in her village or the country round. She was one of those who seemed previously prepared, by the Spirit, to believe the truth. When nearly fifty years of age she first heard the Gospel. Straightway she received it and immediately set about learning to read. She will tell you that she succeeded by simply praying.

Although she lived in her heathen son's family and no other Christians were near, this disciple never seemed to have any trouble to remember when Sunday came, and always held her own little service of prayer, reading her Bible and a few hymns. She is now very much delighted that her little grandson comes to worship with her. Her son, while not a Christian himself, is a good man, and always welcomes any of us who visit his mother.

A few years ago, a man in the same village became interested in the Doctrine and came to Hangchow for instruction. In due time he joined the Church, and he and Grandmother Ma have since held a little Sunday service together.

The old lady is getting feeble, and the one prayer of her Christian life seems to have been that she might have a little prophets' chamber built onto her house, so that any missionary, the pastor or helpers, who came there, might have a

place to sleep and a quiet room for their meetings. When I was there, her one thought was to get this room built before she died. I told her to pray about it and, if it were really needed, the Lord would provide. When I came home, I found a check for twenty-five dollars, to be used in the mission, awaiting me. Consulting the pastor, we decided to use the money towards the prophets' chamber. Mrs. Ma's son kindly added something, and we hope it will soon be finished. The Hangchow pastor will arrange to send some one out to hold meetings there every Sunday, the train now being rather convenient to go and come. Grandmother Ma is extremely happy over this plan. Our prayer is that her life and example and this specific service of hers for the Church, may be the means of bringing many more to know the truth.

(*Mrs. E. L.*) *Emma K. Mattox.*

# China Wants Women Doctors and Nurses

When we remember that of the 400,000,000 people of China one-half are women and girls, just as liable to sickness of all kinds as their sisters anywhere, and that it is practically impossible according to Chinese custom for most of them to receive proper medical attention from male physicians, it seems that the plea for women doctors for China need be made but once, for any person to feel the force of the argument. But some one says that times are changing; that Chinese women are being emancipated and it is no longer impossible for them to go to male doctors. True, China is moving, but old customs are changing slowly. It must not be supposed that because women may go about freely in some places, or because a woman can publish a newspaper in Peking, that all women are free from all old customs. Those customs of centuries, many of them quite justifiable under the circumstances which there exist, are not going to be changed in a day. Unnumbered millions of Chinese women still need medical attention, and will never get it unless it is given by some woman doctor, native or foreign.

They do visit, to some extent, dispensaries and hospitals where there are only men doctors. In the one which I conduct, about one-sixth of the dispensary treatments are given to women. Sometimes I have had a Chinese woman physician as assistant and, when she was there, attendance of women was much larger than at other times. Since her death, many come asking for her and express deep sorrow at her untimely death. On many occasions, women have come to see my wife and told her their troubles, hoping that she could treat them and they need not come to me. During my first fourteen years in China, I had scarcely any obstetrical cases among Chinese; then, in one year, I had about ten. I know very well that if my assistant had been alive, she would have been called to many of these cases in preference to myself. Once, when called to such a case, I arrived at the house but was not permitted to see the woman.

Our Mission has several times asked for a woman doctor for Tengchow; and recently for a trained nurse. Neither has been sent. What are we to do? There are young Chinese women, anxious to study medicine, of bright intellect and strong Christian character. At one time, all ten girls in the graduating class of our High School wanted to study medicine. Overburdened as I am, not only with medical but many kinds of work, I have not been able to teach them, and there were no funds to support them even if I should try. Then, again, a man doctor is not the one to give medical instruction to young women, especially in an Oriental land.

Trained nurses are greatly needed. For many years I attempted to do hospital work without any assistant properly trained to take care of patients. They were largely left to their friends and relatives, and results were not always what we expected and hoped for. I finally decided to train one nurse; four applicants came. One was an elder's wife. Her children were now grown up

and she welcomed the opportunity to study nursing, and gave her time freely so as to become a help to the sick. The other students are younger but all married women and, although their education is so limited they can scarcely write the little necessary to keep hospital records, they are quick to learn and earnest about their work. A head nurse from a St. Louis hospital, after working on a case with our students, prophesied that they would make excellent nurses when sufficiently trained. At a few other places in China, nurses are in training, and as they have properly organized schools the facilities must be much better than mine. A union institution at Nanking is doing excellent work.

But we need American women to be head nurses in hospitals and to train Chinese nurses. Although we have medical work at seven of the eight Stations in Shantung Province, so far as I know there is not one American trained nurse acting as such in a single hospital. Another Mission in the same province has a trained nurse in nearly every one of several Stations Are there no Presbyterian nurses to go to the foreign field? Has the call not been presented to them? Or are we trying to run our Presbyterian hospitals on such a low grade that nurses will not go? It is time for the Church in the United States to so support mission hospitals that the best kind of medical and surgical work can be done in them. Only *best work* yields *best results*, either for physical or spiritual welfare. We want hospitals equipped with enough doctors and trained nurses, so that a larger percentage of cures of the worst sort of cases will result, and more people be won to Christ, in consequence. Let the people of America know that they make no mistake when they send women doctors and trained nurses to properly supply all the hospitals for women in China. Send nurses also for the men's hospitals. And let both doctors and nurses know, there is a great field for them to spend their lives in Christian service, and they may find compensation in following the Master's footsteps, healing the sick and preaching the Gospel.

*W. F. Seymour (M.D.)*

# Medical Notes for 1909

**Two New Hospitals, Lien-chou—Van Norden Memorial, for men,** R. M. Ross, M.D., in charge, was completed and a simple working outfit secured. The **James H. A. Brooks Memorial, for women,** was also erected and a generous equipment furnished from Phila.; it easily accommodates fifty patients.

Dr. Elizabeth Carper has been studying chiefly, at the same time leading up to hospital patronage through a small dispensary. "Two visits have been made to the head official's *yamen* and a few of the gentry have come for treatment. Some patients come a distance of thirty miles—usually those who knew Dr. Chesnut.

| | |
|---|---|
| Total patients in nine months | 2,150 |
| Visits in homes | 90 |

**Two Hospitals, Paotingfu**—both self-supporting. **Taylor Memorial**—Chas. Lewis, M. D., reports:

| | |
|---|---|
| Treatments | 13,230 |
| Surgical operations, major and minor | 900 |
| Out-calls | 48 |

**Hodge Memorial Hospital**—Dr. Elizabeth Lewis in charge during Dr. Mackey's absence.

| | |
|---|---|
| Treatments—city hospital and country clinics | 10,636 |
| Surgical operations | 120 |
| Out-calls | 64 |

Mrs. Chas. Lewis has undertaken to train nurses. A connection of Li Hung Chang was cured of the opium habit, and wrote an enthusiastic recommendation of Hodge Memorial which was printed in a Peking paper. "Miss Maggi has already endeared herself to the Chinese by assisting in several difficult operations and emergency cases."

**Woman's Hospital and Dispensary, Weihsien**—Dr. Margaret H. Bynon.

*Statistics for the Year.*

| | |
|---|---|
| Hospital in-patients | 127 |
| Daily dispensary patients (new) | 2,764 |
| Returned | 827 |
| Suicide cases | 93 |
| Out-calls | 162 |

**Yihsien Dispensary**—W. R. Cunningham, M.D.

| | |
|---|---|
| Total patients | 9,666 |
| In-patients | 165 |
| Out-calls | 32 |
| Surgical operations, total | 788 |

**McIlvaine Hospital, Tsinanfu**—J. B. Neal, M.D. Report for ten months:

| | |
|---|---|
| Dispensary patients, new | 2,119 |
| " " old | 3,542 |
| Hospital patients | 129 |
| Out-calls | 402 |

**Louisa Y. Boyd Hospital**—In charge of Dr. Neal. Miss Tai Chinese assistant for some years. Report for one year:

| | |
|---|---|
| Dispensary patients, new | 1,381 |
| " " old | 1,172 |
| Hospital patients | 34 |
| Out-calls | 12 |

April at Siangtan. Everything is growing fast. Raspberries and blackberries are in full bloom; rhubarb is shooting up great leaves; peas are ripe, radishes tender, and corn is beginning to skylark. My garden keeps me well; out with the flowers, I forget worries of the schoolroom, and get rested for the daily "bout."

*Jean R. Lingle.*

PAOTINGFU Station *Report* begins: "We would bow our heads in fresh gratitude to our Master, whose Spirit has wrought whatever has been of lasting value. Especially we give thanks for the fresh demonstration before our eyes, of the power of that Spirit to convince of sin, to weld hearts together, to glorify the old tasks and inspire the new."

# A Magnificent Tree

It was photographed by our medical helper, stationed at the time at Chüchow. It is a magnificent specimen of the *Gingko biloba*, a species of yew, sometimes called by foreigners the "Temple Tree," because often found in temple courts. As I understand, it is the same as the "Maiden-hair Tree" of Japan. It is slow-growing, with foliage resembling the maiden-hair fern and is noted for long life. The people say that every five hundred years it sends up a new trunk and old and new then grow together. *This* tree grows in a gorge in the hills eight miles west of Chüchow city, and stands in the court of a Buddhist temple. The tradition is that under this tree, 717 *B. C.*, envoys of the kingdoms of Chü and Lu (the state west of here which produced Confucius) met and settled the terms of a treaty of peace. Chü was then a string of petty principalities in clearings, in the wild country from which forests and thickets have long since disappeared. The State of Chu, now represented by Chenchow City, is one of the very oldest of the Empire. If the records are to be trusted, Wu Wang, founder of the Chow Dynasty, in 1125 B.C. appointed the son of one of his ministers to be governor of Chü.

ANCIENT TREE NEAR CHÜCHOW CITY, SHANTUNG.
Forty feet in circumference at a distance of five feet from the ground; popularly believed to be 2,600 years old.
Photograph kindly loaned by Mrs. C. F. Johnson.

All through the changing centuries the great tree has looked out eastward over the fertile plain toward the gray walls of Chüchow. Of course it is hard to believe that it is twenty-six centuries old, as the people insist, but there are remains of still older trees and, there can be no doubt, it is at least a thousand years old. Personally, I believe it to be much older. The stone tablets which surround it, are respectful tributes from succeeding generations of admirers. Unfortunately the oldest of them are weather-worn until they are undecipherable. I was struck with one panegyric. "The seasons come and go. Over thy hillside the clouds of summer and winds of winter pass. Generations of mankind arise, pass a fevered existence and disappear but thou, O, Tree, dost abide in calm undisturbance. The secret of Eternity is thine."

*Wm. P. Chalfant.*

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SCHOOL for the Deaf at Chefoo, had 16 boys and 10 girls; a school for this class was opened at Paotingfu.

# LETTERS FROM MISSIONARIES

## CHINA

MRS J. L. NEVIUS wrote a postal card from CHEFOO, Nov. 22, 1909:

I will not resist the inclination I feel to write a few words telling you how much I enjoy WOMAN'S WORK. In particular the October number seems to me most interesting. Some of those Persia ladies write extremely well, and the events transpiring there of late are of course very stirring. I am sure you are watching China in this time of rapid changes. Think of it! We now receive a home mail in less than three weeks *via* Siberia. When I came to China, three months was short. We had a delightful visit of part of two days from Dr. and Mrs. Brown last week.

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MISS LULU R. PATTON wrote from CANTON, Sept. last:

My time is spent in trying to "sing these tones" and to help in True Light Seminary by teaching drawing and calisthenics.

We are ready to open school next week with gladness, because the women and girls will come back; but deep sorrow is in our hearts for, during vacation, we have lost two faithful Christian workers from plague. A Ts'at, our gatekeeper, was called first. She was a lesson to every one for patience and for embracing opportunities of preaching Christ, in season and out. No tribute is too great for our dear Hung Sin Shang, one of the head teachers, who contracted the dread disease soon after school closed. They will be greatly missed.

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[Last spring there was drought all over Shantung Province. For three months before wheat harvest, no rain fell and famine stood at the door. Some hundred and fifty Chinese students, at Tsingchoufu, had banded themselves together for a month of prayer for rain, but no rain fell. Through their professor, Rev. Watson M. Hayes, D.D., these students sent a request to Miss Vaughan of Tsingtau to come and conduct meetings with them, and professors in the Union Theological Seminary, both English Baptist and American Presbyterian, added their own invitation. After prayer and fasting, Miss Vaughan accepted the call, and, for a week, with the thermometer at 98 degrees in the shade, meetings were held three times a day. They were at first scenes of confession, then of prayer for rain. Before the end of the week, the rain came, floods of it, from one end of the province to the other. Then followed a week of thanksgiving, in which over two hundred heathen participated.]

WOMAN'S WORK not having received Miss Vaughan's own account of this experience, the more gratefully acknowledges the kindness of some unknown friend, who has forwarded a copied letter by REV. CHAS. E. SCOTT of TSINGTAU:

### A NOTABLE ANSWER TO PRAYER.

A hundred evangelists were gathered in quarterly conference at Tsingchoufu; one hundred and twenty students were soon to scatter for the summer; a large missionary body was present on the joint compound. One topic absorbed everybody, the drought. From widely scattered homes came letters to the students full of fear. The long-unmoistened dust, driven of the wind, swirled in mighty clouds over the farms, making the air so dark that, even at noon, peasants must light their tiny, foul-smelling bean-oil lamps. Unable to work, they sat within doors, sick with a nameless dread. They told the missionaries that the horror of judgment was upon them, and they knew naught but to sit and await—they knew not what—perhaps the end of the world. When the wind was heard to rise even the faces of Christian evangelists were filled with terror.

### ALL EFFORTS OF CHINESE OFFICIALS

to draw out a moist pity from the idols had failed. Miss Vaughan realized that affairs had come to a desperate pass, and for a day gave herself to prayer and fasting, and the Holy Spirit then gave her the message from Isaiah xliii:19 (Behold, I will do a new thing; . . . I will even make a way in the wilderness, and rivers in the desert.) Then, with glad heart and trusting (And this is the boldness which we have . . . if we know that he heareth whatsoever we ask, we know that we have the petitions—I Jno. v:14, 15), the victory already potentially won, she went forth to the engagements made for her. It was an unprecedented thing, not according to "custom," that a woman should address these evangelists. But she had been speaking only a few minutes (Behold, Jehovah's hand is not shortened, . . . your iniquities have separated between you and your God—Isa. lix:1, 2) when the

### WHOLE COMPANY WAS SMITTEN OF THE SPIRIT

and forthwith began to confess sin and pray for forgiveness. The sin most commonly confessed was Sabbath desecration. All confessed to powerless preaching. For several days, students and foreigners publicly confessed their

sins, many naming Sabbath desecration, and received the peace of forgiveness, power to witness, and faith to believe in the promised blessing. When all were attuned to God's will, a day of private prayer, fasting and self-denial was set, especially to pray Almighty God to open His heavens and send down copious rain. Meantime, Dr. Hayes and others went to the *yamens* of officials, presented their cards and invited them to come to church and

JOIN CHRISTIANS IN PRAYING TO THE TRUE GOD

in the name of Jesus, for rain. And they came. Also, the students went daily into streets and lanes of the old city and invited the people to come. The place was flooded with notices and handbills. The hoary* walls and towers had never looked down upon such a sight. On the great day, rain fell copiously on all the regions about and the crops were saved. But none came within the city walls, where are extensive garden areas; so there was

MORE DRASTIC HEART SEARCHING

more confession and agonized cries to God for mercy. The ablest debater in the school, hitherto hard-hearted and witnessless, broke down in an agony of tears and pleaded for restoration. A band of students dramatically marched to the rostrum and in presence of the entire congregation dedicated themselves wholly, for life and in death, to glorify the Lord. On the Sabbath when they were devoting themselves to honoring God,

THE STREETS RAN WITH WATER, EXCEEDING

any rain in the memory of the living, so that many that day could not leave the compound. Do you wonder that the one hundred evangelists departed to preach the living Word of the faithful God with great joy; that the students scattered all through the city proclaiming Jesus and His love; that as many days were spent in thanksgiving as in intercession; that the city was in an ecstacy of joy; that multitudes looked as if a vast burden had been loosed from their souls; that upon the streets men were everywhere saying, "Their Jesus is the true God; our idols are no good"; that many heathen came to services and continue to come as inquirers?

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MISS MARY COLE MURDOCH wrote from HWAI YUEN in the summer:

The girls' school is getting up a programme as a surprise to Miss Lobenstine† and I am called to assist with the music. Miss Lobenstine has been more than faithful and they love her dearly. . . .

We reached Kuling June 25. There had been

DROUGHT FOR MONTHS;

willow boughs and pieces of red paper, with written prayers were hung across the road, and idols were carried through the streets to bring rain. Mrs. Graham of Chinkiang told us that after the Chinese had been doing all in their power to gain the ear of the rain god, but with no success, the Christians met. All walked from one end of the city to the other, where the church was and held meetings.

AS IN THE DAYS OF ELIJAH

they sent some one to look for the cloud; the seventh time, the messenger saw a cloud the size of a man's hand. The Chinese realized that prayers of the Christians had been answered while their own had been unheard. Next day the Christians again went across to their church and the Chinese said, "They go

TO GIVE THANKS FOR RAIN."

We were only a day or two on our way to Kuling when the answer to these prayers came down upon the roof of our houseboat. We put on rubber boots and sat under umbrellas, surrounded by basins, chafing dishes and every available receptacle for catching drops. At night, we slept under rain sheets, bailed the water from on top of us in the morning and dressed under an umbrella. It was great fun.

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MRS. CHAS. E. PATTON of Yeung Kong wrote from SHUI TUNG in their country field, Oct. 27:

We are itinerating again. Let me tell you of a double surprise here. The first was our taking Shui Tung chapel by surprise. We were much delayed by storms and arrived late Saturday evening. The Christians had their preparations made for the Sabbath, so we insisted all should be carried on as if we were not there. The other surprise was on us and came at C. E. meeting. The leader for the evening stepped up and took the chair, none other than the young woman school teacher from Canton.

WE WERE FOR THE MOMENT BREATHLESS.

Old-time Pauline Presbyterianism and old-time China, even more, had a genuine jolt. Missionaries seated among the members, while a young Chinese woman occupied the pulpit! We couldn't help wondering a wee wonder what the new China would show up next. This is doubtless the first time a native woman ever led a general meeting, south of Canton City.

SHE DID FINELY.

The minutes were read, corrected and approved and the meeting took its way with no pause. The presiding officer called upon Mr. Patton to "teach and exhort them with some good doctrine," at the close of which she

GRACEFULLY TENDERED THANKS.

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* Tsingchowfu dates back to the time of Abraham.—ED.
† Who was about leaving to be married.—EDITOR.

# HOME DEPARTMENT

## UNITED STUDY OF MISSIONS

***The Gospel in Latin Lands, Chapter VI—South America, the East Coast.***

**Indicate** on outline map the range of the Andes, dividing East from West.

**Print** on blackboard: "The moral and religious condition of this people is unspeakable, almost remediless. I see but a single ray of hope and, as a Catholic priest, I am ashamed to say where I see it."—*Julio Mario.*

**Sketch** characteristics of and differences between the East and the West sections.

**Original** inhabitants of Eastern coast; its rivers and harbors; its agriculture.

**Venezuela,** origin of name; historic sketch; career of Bolivar; recent disturbances.

**Presbyterian** mission work in Venezuela; Emilio Silva Bryant.

**History** and characteristics of the three Guianas; the three nations owning them; what the Dutch gave for Dutch Guiana.

**General survey** of religious history and progress.

**Brazil,** the half of So. America.

**Extent** and resources; supplies for great staple needs of the world; varied climate; agricultural possibilities; diamonds, coffee.

**Rulers:** John IV; Dom Pedro I and II; the peaceful Revolution, the Republic.

**Early** religious history; the Huguenots; Calvin and Coligny.

**Read** *The Pilgrim Fathers of Rio.* (Textbook, p. 310.)

**Causes** of failure of early Protestant missions.

**New** Brazil; government schools; liberal laws; immigration; growth of Protestant community.

**Modern** mission work, Bible Society; Y. M. C. A.; Methodist schools; "missionary orders" of the Episcopal Church.

**The Presbyterian Church** in Brazil; early efforts; educational work; Synod organized.

**Read** from Special Edition of Board's *Report,* p. 432, account of Mackenzie College; p. 439, Social Betterment in Rio; from *A Summer Journey to Brazil,* pp. 26-29.

**Tell** story of the Christ of the Andes.

**The three** Republics of the Rio de la Plata.

1. Uruguay: Character of South American Republics: physical characteristics of the country; work of Methodist Church.
2. Paraguay: Isolated Republic; dictators; "El Supremo;" Methodist mission at Asuncion and Waikthlatingmangyalwa.
3. Argentina: Buenos Ayres; character of territory; from the Andes to the Atlantic; compensation for lack of gold and silver mines; immigration; founding of school system; various missions.

**Recitation:** "The Christ of the Andes." WOMAN'S WORK, June, 1905, p. 139.

**Story of Allen Gardiner** and companions in Tierra del Fuego.

**Summarize** reasons for contrast between North and South America. (See *How to Use Gospel in Latin Lands*), p. 51

**Read** from Speer's *Missions and Modern History,* chaps. 1 and 11, "Emancipation of Latin America;" "Going of the Spanish." *E. E.*

## A FIFTY YEARS' CELEBRATION, NORWALK, OHIO

The Woman's Missionary Society of the Presbyterian Church in Norwalk celebrated its fiftieth anniversary November 18, 1909. In 1859, Mrs. Alfred Newton, the pastor's wife of that day, organized the young women of the church into a society to prepare a box to be sent to a home missionary. Except two years, a box has been sent every year since, and in some years more than one has gone from this society. During the pastorate of Rev. J. D. Williamson, in the seventies, and through the efforts of Mrs. Williamson, work for the foreign field was added to that for the homeland.

Our anniversary meeting was held in the afternoon, in the church parlors; the following programme was given:

Hymn—"All Hail the Power of Jesus' Name."
Scripture and Prayer, Rev. A. J. Funnell, Pastor.
Hymn—"The Morning Light is Breaking."
Historical Sketch—Miss Lottie Gibbs.
Solo—"Feed My Lambs," Mrs D. H. Powers.
Experiences in Laos, Rev. D. G. Collins.
Thank Offering.
Words of Greeting: from former Pastors and their wives; from Mrs. Lucy J. Whiting; Presbyterial officers and sister churches.
Doxology.

Mrs. Whiting, not being able to come herself, telephoned her message from Oberlin. She said that, by referring to her diary, she found it was a sermon preached in the old church by Rev. Alfred Newton that first imbued her with the missionary spirit, and led to her going to China in 1869. An organ which was sent her by the Sunday-school was burned by the Boxers, but replaced from the indemnity fund. "The young man who now presides at the organ is both teacher and preacher. When the first organ was received in Peking, he was a street beggar sitting at the gate of the city and knew nothing of the way of truth."

The Thank Offering of $44.00, was divided between home and foreign missions.

In the evening there was a meeting in the auditorium addressed by Rev. D. G. Collins, who returned from his field last October for a rest. He and his wife began their labors in Laos in 1886. Mr. Collins gave a most interesting and instructive talk on the great work carried on by our denomination, alone, in Siam and Laos.

(*Mrs. H. P.*) *Mary Gibbs Crump.*

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From "Historical Sketch" of Norwalk Society:

"Back as far as 1841, Mrs. Newton organized the Maternal Association of Norwalk. This was really the nucleus of the present missionary society, of which Mrs. H. P. Crump is president.

"Mrs. Newton, the first president, was treasurer for about twenty years. She chose personally to collect the funds, and Mrs. Newton, with her little basket, was a familiar object as she passed on her rounds year after year. Under her faithful eye nothing unworthy was ever permitted to be put in any box. We shall often remember her zeal, her carefulness, her delicacy for the recipients in preparation of the boxes.

"Miss Martha Newton was treasurer of the foreign funds nine years. Though crippled by rheumatism, confined to her rolling chair, she faithfully discharged her duties, and by example and influence showed what a willing mind and consecrated hands could accomplish. The funds of the society increased more than one-third under her management. Her last work was to write little notes with her crippled fingers, asking for pledges for the year. Many of these were sent out after her departure.

"One dear child of our church and Sunday-school, Mrs. Lucy Jackson Whiting, represented us for thirty-eight years in Peking, China. Her winsome ways and sweet face, her devotion and love for her Master, won for her the love of Chinese women and girls."

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The following lines are sent by Mrs. Arthur Howson of Chillicothe, Ohio. Can any reader supply the poem complete?

"The restless millions wait
The Light whose dawning maketh all things new;
Christ also waits, but men are slow and late.
Have we done all we could? Have I? Have you?

"A cloud of witnesses above encompass,
We love to think of all they see and know;
But what of this great multitude in peril,
Who sadly wait below?
O, let this thrilling vision daily move us
To earnest prayer and deeds before unknown,
That souls redeemed from many lands may join us,
When Christ brings home His own."

## A STRAYED CHILD BROUGHT HOME

I am moved to trouble you with a note on seeing in January WOMAN'S WORK some verses, "That Lost Five Dollars," quoted from the *Cumberland Record.*

The true history of those verses is, that they were written, I should say, about fourteen years ago and sent to me in manuscript by Mrs. F. L. Moore, then, and for many years, the most faithful and excellent Treasurer of Washington City Presbyterial Society. She worked as hard as any Presbyterial Treasurer ever did to get her people to pay promptly, and I think wrote these verses to read in a Presbyterial meeting. Any way, she sent me a copy, and I would not be surprised if it had appeared in WOMAN'S WORK some time in the '90s. I know that poems often lose the name of the author in being copied from one paper by another.

I have not heard anything about Mrs. Moore since I left the world,* but I think she is living. She was one of my most agreeable correspondents.

*Julia M. Fishburn.*

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Mrs. Fishburn's keen memory has proved faithful, as ever, and from her hospital bed* she has recognized the own child of WOMAN'S WORK. We find that the verses in question were read at the Twenty-fifth Assembly of Phila. Society and printed in our magazine of November, 1895. They were signed "Virginia C. Moore, Washington City."—EDITOR.

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PRONOUNCE: Hunan, Hoo-*nahn;* Hwai-yuen, Why-you-*en;* Paotingfu, Bow-ting-*foo;* Tsing-tau, Tsing-*dow;* Weihsien, *Way*-shen; Ichowfu, *Ee*-chow-foo; Tsiningchow, Tsining-*jo;* Yihsien, *Ye*-shen,

## STUDENT VOLUNTEER CONVENTION, ROCHESTER, DEC. 29-JAN. 2

The influence of the Convention upon student life, and its appreciation in the colleges, is indicated by the fact that, except from the more distant parts of the country, almost every college sent its full quota of delegates. At Cleveland in 1891 there were 158 institutions represented by 558 students; at Detroit, 1894, 1,082 students from 229 colleges; at Cleveland, 1898, 2,221 students, 461 colleges; at Toronto, 1902, 2,225 students, 465 colleges; at Nashville, 1906, 3,090 students, 716 colleges; at Rochester, 1910, 2,678 students from 722 colleges. There has been a rapid increase also in attendance of college professors, missionaries, Board secretaries and others, from a total of 63 at the first Convention to 946 at Rochester.

A comparison between the Rochester gathering with past conventions might result in a mere comparison of speakers or numbers. It is enough to say that this last Convention was up to the standard, and the student body seemed to be composed largely of sober young men and women facing the decision of their life-work in a spirit of earnest study. They listened with keen attention and seemed ready for strong meat. Educational work of the Movement has greatly advanced the general intelligence of students with respect to missions.

Among the eminent speakers were John R. Mott, on the motto, "The Evangelization of the World in This Generation," Bishops McDowell and Hendricks, Ambassador Bryce, Edward I. Bosworth, R. E. Speer, Sherwood Eddy, Robert P. Wilder, Arthur J. Brown, S. M. Zwemer, Julius Richter, J. P. Jones.

John Douglas Adam, in speaking on the "Natural History of the Missionary Consciousness," said: "When one is fully possessed by the Spirit of God there develops in him an instinctive interest in humanity, a cosmopolitan interest. He becomes a citizen of the world. To be without this is to be untrue to the type of life to which we belong."

Sherwood Eddy's first address was on the subject, "Is *our* Christianity worth propagating?" with the emphasis on the possessive. Mr. Speer followed by answering the question, "Is Jesus Christ worth propagating?" and showed that He, and He alone, satisfies the universal need in the realm of character, service and relationships.

Dr. Brown's address on "The Message from the Far East to the Students of North America," and Mr. Speer's on "South America," were among the most stimulating and enlightening in the Convention. Other great fields were represented by able speakers,—J. P. Jones on India, Bishop Hartzell on Africa, S. M. Zwemer on the Mohammedan world.

*W. Henry Grant.*

## A WOMAN'S CONTRIBUTION IN APRIL, 1818

Her offering of fifty cents was received by a Foreign Missions Society, in New England, accompanied by the lines below:

"Go, fifty cents. Would you were more
And thousands were your name;
Then you might reach some distant shore
And spread a Saviour's name.

"But yonder ocean's made of drops,
And particles of sand or snow
Can swell the lofty mountain tops
Of Andes' towering brow.

"The Lord can multiply your power
More than the intrinsic worth;
Go, do some good each passing hour;
Go, help to bless the earth.

"Go, join your sister currents round
And mingle as you flow;
Go, help to heal the bleeding wound
And soothe the breast of woe."

## CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

December 10, 1909.—At San Francisco, Mrs. Hunter Corbett from Chefoo, China. Address, Hartford Hospital, Conn.

Dec. 14.—At New York, Mr. and Mrs. Edward A. Ford from Africa Mission. Address, care Board of Foreign Missions, 156 Fifth Ave., New York.

Jan. 1, 1910.—At New York, Miss Jean E. James from Saharanpur, India. Address, 84 Chestnut St., Albany, N. Y.

DEPARTURES:

Dec. 21.—From San Francisco, Rev. and Mrs. E. P. Dunlap, returning to Bangkok, Siam.

Jan. 1.—From New York, Rev. and Mrs. E. A. Enders, returning to Etawah, North India.

Jan. 7.—From San Francisco, Rev. and Mrs. Geo. W. Marshall, returning to Yeung Kong, China. Miss Mary T. Bankes, to join South China Mission.

RESIGNATIONS:

Miss Christina B. Herron. Punjab Mission. Appointed 1896.
Rev. and Mrs. C. H. Mattison, N. India Mission. Appointed 1901.
Miss Anna M. Hunt, Mexico Mission. Appointed 1907.
Mrs. Cora Carpenter, M.D., W. Persia Mission. Appointed 1909.

## NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—
*Historical Sketch*..... 10 cts.
*Question Book*..... 5 cts.
*Schools and Colleges in:*
*China and India*..4 cts. each; dozen, 40 cts.
*Other Countries*.....,3 cts.; doz., 30 cts.
*The Year Book of Prayer, 1910*..... 10 cts.
Mission Study Class Series No. 1: VII vols.
Mission Study Class Series No. 2:
*The Gospel in Latin Lands.*
Postpaid, cloth, 50 cts.; paper, 30 cts.
Helps to new Text-book.
*Pictures*—Set of 24 half-tones ..... 25 cts.
*Maps*—two..... 25 cts.

## From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Feb. 15. Topics: *Our Treasury. China and Hainan.*

MARCH 1st has a new significance to us. It means that *before* that date all givers to this year's receipts shall have sent their money through auxiliary and presbyterial treasurers, that there be no lack when we gather to celebrate our fortieth anniversary in April. It is asking much, but we have learned to expect much from a constituency that has never failed us. We even have faith to believe that special gifts will be added—large gifts, perhaps—to celebrate our four decades of uncounted blessings.

BIENNIAL Assembly will be held in Cincinnati, O., April 26-28, opening on Tuesday afternoon with an hour of prayer, followed by business sessions. Popular meeting, Wednesday evening, will be addressed by Mr. Robert E. Speer. No reduced railroad rates obtainable; entertainment offered to all missionaries and delegates. Mrs. W. D. Duble, 848 Lincoln Ave., W. H., Cin., is Chairman of Hospitality Committee. Further details later.

YOUNG women, attention! You are asked to assume $375 for Miss Doriss' work in Korea, in addition to her salary for which you are already responsible. We have such faith in you that we are sure you can. Will you?

TO supply the demand of missionary treasurers, a new form of stub-receipts has been prepared and is for sale, postpaid, at 30 cts. for a book of 100, or 50 cts. for a book of 200 receipts.

THIS number of WOMAN'S WORK announces the removal of *Over Sea and Land* from our office and special supervision. After thirty-four years of close companionship with this "child of our love and care," we confide it now to our New York sisters for its fuller development, with the promise on our part of undiminished interest and unfailing co-operation.

RECENT visitors were Rev. and Mrs. Paul Erdman, Syria; Miss Hunt, Mexico City; Mr. and Mrs. C. M. Myers, Rev. and Mrs. G. W. Marshall, China.

NEW LEAFLETS: *Some Gleanings from the Harvest in Korea*, reprinted by courtesy of the Korea Mission, 1 ct. each, 10 cts. a dozen; *What One Brazilian Girl Did*, Rev. Pierce A. Chamberlain, 2 cts., 20 cts. a dozen; *Enlisting the Children*, Julia H. Johnston, 2 cts., 20 cts. a dozen.

LEAFLETS ON CHINA: For children, *Ping Ti's Discoveries; Not Wanted, A Sister; A Day with a Missionary Doctor; As They Play in China;* all these 2 cts. each, 20 cts. a dozen. *Chinese Social*, with rules of etiquette, 50 cts. per 100; Chop-sticks, 3 cts., 30 cts. a dozen pairs. *Ancestor Worship in China; Confucius and His Teachings; How Mr. Li Became a Christian;* all 1 ct., 10 cts. a dozen. *To-day in China*, Rev. J. A. Fulton, D.D., 2 cts., 20 cts. a dozen. *Pastor Hsi—A Miracle in China*, 3 cts., 30 cts. a dozen.

## From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

NOTICES have already been sent to all our societies announcing the change of fiscal year of our Board of the Northwest from April 1 to March 1, in accordance with the change in the fiscal year of the Assembly's Board. This change made it necessary to ask the societies to end the fiscal year for each auxiliary not later than February 15. Extra effort will be needed during the few remaining weeks, to accomplish in eleven months the work of a year.

DURING Friday mornings of the early winter we were cheered by the presence of representatives of other Boards: Mrs. D. F. Diefendorfer, vice-president of the Woman's Board of Home Missions, and Mrs. H. C. Campbell, recording secretary of the North Pacific Board.

IT was a great pleasure to greet Miss Francina Porter on her way from Lawton, Oklahoma, where she has spent several useful years, while recruiting health which was impaired in Kanazawa. She is soon to sail again for Japan *via* Palestine. In response to the request, "Write to me," she said, "Go to the missionary meetings and you'll hear from me."

LATIN AMERICA was clearly brought before us in December by Miss Cathcart of Mexico City and Mrs. Williams of Bogota. Both were brought home by affliction, yet are overflowing with good cheer; full of sympathy, pleading with the eloquence of conviction that to the poor the Gospel be given; living in a land of roses, they yet lack even a little garden; teaching in Spanish, they pity with all the forcefulness of "love's language."

MISS KATHRENE MYERS, Field Secretary of the Board, brought messages from the women in South Dakota, who uphold Christ's banner through difficulties of which sixteen degrees-below-zero temperature is among the least. In Holland Church, Clear Lake, every woman is a member of the missionary society.

WE have been greatly favored in Chicago this winter by the presence in town of such able missionary speakers as Dr. and Mrs. Seymour and Mrs. Robert Mateer of China, Miss Patton, Miss Jenks, Miss Bertha Johnson, Mr. and Mrs. Enders of India, Mr. and Mrs. Stead and Mr. and Mrs. Pittman of Persia.

WESTMINSTER Guild Committee offers the following *Helps*, had, for price of postage, on application to Miss Frances Prentice, 1854 West Adams St., Chicago. Please give the date of meeting when you wish to use and, if possible, apply two weeks in advance; by this plan we hope to be able to supply every one:

PROGRAMME I.—Descriptive articles for topics III and IV. Eighty questions for geographical exercise.

PROGRAMME II.—Summary of "Contemporary Review" article, topic I. Material on topic II. Summary on "Top Knot Edict."

PROGRAMME III.—Article on "Position of Women." Descriptive article for arranging topic V. Can be used as a *Reading*.

PROGRAMME IV.—Articles on Buddhism and Ancestor Worship.

PROGRAMME V. — Articles on Education. Dramatization of Scene in "Daybreak in Korea," topic V.

LEAFLETS: *Women of Turkey as Affected by the Revolution*, by Rev. J. Stewart Crawford of Beirût, Syria; *Selma; A Visit to Mahardeh; Esther Stanley's China Set; Rev. W. E. Browning of Santiago, Chile* (Hero Series), 2 cts. each; *As I Have Loved You* (reprint), 1 ct.

## *From New York*

Prayer-meeting at 156 Fifth Ave., cor. 20th St. the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Fortieth Annual Meeting of the Women's Board of Foreign Missions will be held in New York on Wednesday, April 27, and an all-day meeting will mark the event. Delegates will be warmly welcomed at headquarters, and a good representation from the auxiliaries and societies is hoped for. Those at a distance, who plan to be in New York this spring, may be able to arrange the visit to correspond with this date. Further details will be given next month.

IT is with much regret that the Board has received the resignation of Miss Eleanor I. Storm from the position of Secretary for C. E. Societies and Manager. For more than ten years Miss Storm has given her services generously and faithfully, and she will be very much missed by her co-laborers and her many correspondents. We are glad, however, that her place need not remain vacant and her work undone. We welcome Miss May Fleming to be Secretary for C. E. Societies, and extend to her a most hearty welcome.

THE season for preparing *Annual Reports* is rapidly approaching. May we remind all presbyterial and auxiliary officers that each one must bear the responsibility for sending out or returning her reports promptly.

THE General Assembly has directed all the Church Boards to close their fiscal year on March 31st. It will therefore be necessary that all money for the work of the current year should reach me by March 15th. Please bring this to the attention of your society at once. HENRIETTA W. HUBBARD, *Treasurer*.

This important notice was sent to all our societies in December and we look for a prompt response from all. None will wish to celebrate this *fortieth* year of our Board by falling short in support of the allotted work. Rather, we look for a substantial increase in gifts.

A LIBRARY to accompany "The Island World" study book, *Christus Redemptor*, is needed in Fulton, N. Y. It is now out of print. If any society has such a library to dispose of, kindly communicate with Miss Alice M. Gardner, 115 South First St., Fulton, N. Y.

JANUARY meeting on the first Wednesday was one of unusual interest, and every one present must have come away with a deeper sense of the responsibility of "our high calling." Mrs. L. B. Hillis showed the reflex influence of the Ellinwood Training School, which holds such an important place in missionary work in the Philippines. Rev. H. K. Wright, of Ningpo, spoke of religious work in the school of which he has been in charge four years, and Dr. Arthur J. Brown, just returned from his five months' trip in Asia, said that he had come home feeling the necessity of giving ourselves with new earnestness, consecration and prayer to this work of God. Dr. and Mrs. Brown spent fifteen days in Japan, twenty-five in Korea, fifty-six in China on this trip, and their only "hardship" was the intense heat in Chicago! Eight years before, when they visited Korea, the only means of travel was by chair, pony, or on foot; now, they went by train and found dining-cars. The whole world is open to all sorts of influences.

HEADQUARTERS of *Over Sea and Land* is now at 156 Fifth Ave., New York, Room 621, and the facilities are greater than ever. The need is also greater than ever for increased circulation, both from a financial standpoint and because of the benefit to children of the Presbyterian Church. Can *Over Sea and Land* be urged more than ever?

LEAFLETS on China: *Story of Chang Sao Tze, To-day in China*, each 2 cts.; *Pastor Hsi*, 3 cts.; *How Mr. Li Became a Christian, Programme, Heroes of Missions in China*, each 1ct.

## *From San Francisco*

920 Sacramento St. Meetings on first Monday of each month at 10.30 and 1.30 o'clock. Executive meeting on third Monday.

CALIFORNIA Synod shows an awakened interest in foreign missions. Rev. Hugh H. McCreery of Nevada, Chairman of Foreign Missions Committee, in his recent *Report* presented to Synod, gave a brief survey of Scripture history covering a space of more than 3,000 years. A portion is quoted below.

HAGAR in the wilderness in her sorrow called on "God of the vision." God saw Hagar and made her see in vision the nation yet to be born and, afterward, the well of the vision in its place. So God called to the well, "Be thou a fountain, for the life of the vision." There came a day when Hagar needed that well of the oath. She was just beside it, but blinded by forgetfulness, with the baby, as he still seemed to her, in her arms. Maddened by thirst, which she thought she could not quench, she dashed him down under a sage bush and ran a bow shot, that she might not see him die. Then came the call of the angel: "What aileth thee, Hagar? Fear not, for God is hearing the cry of the young man where he is. Lift up the young man, and join thy hand in his, for I will make him a great nation."

*We* ask, What about these babies we have been tending, and then abandoned to die, until God opened our eyes to see the fountain to which we were fatally blind? A religious paper deplored the waste of valuable lives on that pestilential Gaboon coast, and it expressed a widespread conviction in the Presbyterian Church. A few men died of the fever, but now they have learned to live, and live to work out there. What of this baby of ours? All 13 churches, and 41 schools, self-supporting. It looks mightily as if this is God's young man, and no longer our baby. After all, we are like Hagar; we need these young men after we

have given them drink from the well of the oath far more than they need us.

Incessant toil for Syrian helpers and for the oppressed earned for William K. Eddy the native title, "Well beloved." There is pathos in that love which led Mohammedans, Druzes, Jews, to join with Christians in paying funeral honors to his memory. After nineteen centuries, this is the echo of the victorious cry of the Man on the Cross. With all that has developed in the Turkish Empire from the teaching of our colleges and missionaries, it begins to look as if the young Turk movement has the kind of backbone in it that will not weaken. Has not the child become God's young man? Up, lift the young man, and join thy hand in his. He needs you—you need him.

This manhood, dawning into God's purpose, can be found in Persia, India, Siam, Laos, China, Japan and Korea. "Up, lift the young man," is ringing in all our ears. . . .

It is a mistake to think that the doors are all open, yet. It stuns one to learn of the large population of Hausa-speaking slaves. The currency of the country is slaves, and many a Mecca pilgrim pays his way to his sacred city by taking enough slaves to make the journey profitable. . . . We cannot all go as missionaries, says one. No, nor are we all asked to go. But did you never see that you give your hand to your next neighbor, and he to his, until your hand clasps the hand of the world? And it is neither a figure of speech, nor a joke, that the fullness of the lock of your hand goes out and out to help or to hinder the whole of your generation. How can we serve and not know God's will? How know His will and not see the vision?

# RECEIPTS FOR DECEMBER, 1909

## Woman's Foreign Missionary Society of the Presbyterian Church

By totals from Presbyterial Societies.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Baltimore, | $459.63 | Huron, | $187.39 | St. Clairsville, | $500.00 | Westminster, | $89.50 |
| Beaver, | 253.00 | Kittanning, | 216.50 | Shenango, | 401.45 | Wheeling, | 268.05 |
| Blairsville, | 234.00 | Lackawanna, | 500.00 | Steubenville, | 557.75 | Wheeling, 1st Ch., | 150.00 |
| Carlisle, | 1,253.39 | McMinnville, | 23.00 | Union, | 284.08 | Zanesville, | 332.82 |
| Chattanooga, | 128.45 | Monmouth, | 416.00 | Washington, | 682.90 | Tennessee Synod. Soc., | 12.50 |
| Chillicothe, | 174.07 | Nashville, | 149.75 | Wellsboro, | 21.00 | Miscellaneous, | 4,195.83 |
| Clarion, | 271.05 | New Castle, | 439.54 | | | | |
| Cleveland, | 5.00 | New Hope, | 30.00 | Total for December, 1909, | | | $14,605.51 |
| Columbia, | 71.49 | Northumberland, | 899.00 | Total since April 1, 1909, | | | 64,232.63 |
| Grafton, | 119.20 | Parkersburg, | 109.00 | (Miss) Sarah W. Cattell, *Treas.*, | | | |
| Holston, | 25.00 | Philadelphia, | 20.00 | 501 Witherspoon Building, Philadelphia. | | | |
| Hopewell-Madison, | 35.60 | Phila. North, | 1,089.57 | Special Gifts to Missionaries, | | | $110.00 |

## Woman's Presbyterian Board of Missions of the Northwest

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Aberdeen, | $175.00 | Detroit, | $1,194.53 | Logansport, | $240.75 | Pueblo, | $456.25 |
| Alton, | 5.00 | Dubuque, | 19.75 | Mankato, | 237.23 | Red River, | 55.25 |
| Bismarck, | 2.00 | Duluth, | 180.35 | Milwaukee, | 230.50 | Rock River, | 368.84 |
| Bloomington, | 829.03 | Ewing, | 254.85 | Minneapolis, | 780.26 | Rushville, | 259.00 |
| Boulder, | 303.00 | Flint, | 72.00 | Minnewaukon, | 3.50 | Saginaw, | 105.58 |
| Box Butte, | 35.00 | Ft. Dodge, | 70.65 | Mouse River, | 6.50 | St. Paul, | 1,156.75 |
| Butte, | 55.50 | Ft. Wayne, | 377.90 | Muncie, | 313.48 | Sioux City, | 310.96 |
| Cairo, | 47.00 | Freeport, | 1,366.84 | Nebraska City, | 277.69 | South Dakota, | 123.00 |
| Cedar Rapids | 145.40 | George, | 50.00 | New Albany, | 92.66 | Springfield, | 596.50 |
| Central Dakota, | 15.25 | Grand Rapids, | 57.25 | Omaha, | 325.00 | Waterloo, | 140.63 |
| Cheyenne, | 35.00 | Great Falls, | 50.90 | Pembina, | 126.50 | Whitewater, | 240.35 |
| Chicago, | 1,543.86 | Hastings, | 75.80 | Peoria, | 460.00 | Miscellaneous, | 1,161.00 |
| Corning, | 270.45 | Indiana, | 380.38 | Petoskey, | 50.50 | | |
| Council Bluffs, | 120.00 | Indianapolis, | 591.16 | Total for month, | | | $18,163.89 |
| Crawfordsville, | 553.80 | Kalamazoo, | 145.94 | Total from April 1st, 1909, | | | 68,884.75 |
| Denver, | 345.35 | Lake Superior, | 100.00 | Mrs. Thos. E. D. Bradley, *Treas.*, | | | |
| Des Moines, | 384.45 | Lansing, | 191.82 | Room 48, 328 Wabash Ave., Chicago. | | | |

## Women's Board of Foreign Missions of the Presbyterian Church

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|---|---|---|---|---|---|---|---|
| Binghamton | $173.00 | Logan, | $84.45 | St. Lawrence, | $63.75 | Utica, | $1,781.65 |
| Boston, | 122.00 | Lyons, | 99.00 | Steuben, | 231.25 | Westchester, | 215.18 |
| Brooklyn, | 345.23 | Morris and Orange, | 2,259.00 | Syracuse, | 151.00 | Miscellaneous, | 334.00 |
| Buffalo, | 235.00 | Nassau, | 142.00 | Troy, | 269.00 | | |
| Champlain, | 10.00 | New York, | 3,756.34 | Total for December, | | | $11,242.83 |
| Genesee, | 255.98 | Niagara, | 2.00 | Total since April 1st, | | | 59,192.79 |
| Geneva, | 186.00 | Otsego, | 11.00 | (Miss) Henrietta W. Hubbard, *Treas.*, | | | |
| Hudson, | 104.00 | Princeton, | 45.00 | Room 818, 156 Fifth Ave., New York. | | | |
| Jersey City, | 169.00 | Rochester, | 198.00 | | | | |

## Woman's Presbyterian Board of Foreign Missions of the Southwest

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|---|---|---|---|---|---|---|---|
| Abilene, | $5.00 | Houston, | $22.15 | Paris, | $68 55 | Waco, | $122.85 |
| Amarillo, | 82.20 | Iron Mt., | 27.34 | St. Joseph, | 206.00 | White River, | 3.60 |
| Arkansas, | 55.30 | Kansas City, | 584.25 | St. Louis, | 1,213.37 | Wichita, | 610.55 |
| Carthage, | 161.18 | Kiamichi, | 1.00 | Sedalia, | 256.84 | Miscellaneous, | 67.35 |
| Cimarron, | 44.00 | Kirksville, | 68.30 | Solomon, | 102.50 | | |
| Dallas, | 127.40 | Larned, | 164.10 | | | | $4,982.74 |
| Denton, | 75.00 | McGee, | 145.38 | Special gift to Building Fund, | | | 400.00 |
| Emporia, | 64.35 | Muskogee, | 103.50 | | | | |
| Ft. Worth, | 72.00 | Neosho, | 353.15 | Total for month, | | | $5,382.74 |
| Highland, | 78.53 | Osborne, | 5.00 | Total to date, | | | 14,693.27 |
| Hobart, | 16.00 | Ozark, | 76.00 | Mrs. Wm. Burg, *Treas.*, | | | |
| | | | | Room 609, 415 Locust St., St. Louis, Mo. | | | |

## Woman's North Pacific Board of Missions for Quarter Ending December 25

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Alaska, | $14.00 | Kendall, | $1.00 | Walla Walla, | 70.95 | Willamette, | $144.02 |
| Bellingham, | 43.00 | Olympia, | 84.55 | Wenatchee, | 14.00 | | |
| Boise, | 71.00 | Portland, | 347.75 | Total for quarter, | | | $1,347.34 |
| Cent. Washington, | 73.50 | Seattle, | 328.07 | Total since April 1st, 1909, | | | 4,557.07 |
| Columbia River, | 4.00 | Southern Oregon, | 21.50 | Mrs. John W. Goss, *Treas.*, | | | |
| Grand Ronde, | 29.00 | Spokane, | 101.00 | 324 East 21st St., North, Portland, Oregon. | | | |

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